Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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DECEMBER 8 1943

The Shell and the Rose

BENJAMIN R. BARBER

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DEC 10 1943
NEWTON CENTRE, MASS.

Today in the house of a friend
I saw an empty shell of bronze,
Sitting upon the desk.
Its force spent,
Its content sped toward some roaring bomber,
And doubtless it found its mark,
For the pilot, an enemy, now lies a thing inert
His plane, loosed of all control,
Fell like a shooting comet in the sky.
Dashing headlong to the earth,
The beautiful birdlike machine burned.
All the costly fabrics, and hours of patient work,
Gone up in flames.
The pilot, too, a man, the noblest work of God,
The hope of some strong Mother heart,
Is now, in an instant of time,
"Resolved to earth again."
Counted an enemy, he may have been my friend.
Does God desire the prostitution of man's skill
To such destructive ends as this?
Does He share His creative power with men
For them to use that power to kill?
What a devilish thing is war!

* * *

The ugly shell was brought from some Flanders Field
As a souvenir of victory.
Now it stands there upon the desk
All mute and polished,
Holding a lovely rose!

FOUNDED 1823

American Negroes Serve Notice

A yardstick for the measurement of political parties and candidates by Negro voters in 1944 was formulated and signed in New York City, November 20, by 24 representatives of 20 national organizations.

The yardstick was incorporated in "A Declaration by Negro Voters" which asserted: "The Negro voter will support a political party which by words and deeds shows its determination to work for full citizenship status for thirteen million American Negroes and to better the lot of all disadvantaged people in this country. The Negro knows that his voting strength in 17 or more states with 281 or more votes in the electoral college gives him the potential balance of power in any reasonably close national election and in many state and local elections. His vote no longer belongs to any one political party."

The first item on the yardstick recognizes the war "as the chief issue confronting our country," and the demand is made that "victory must crush Hitlerism at home as well as abroad." The conferees urged consideration of all issues "affecting the entire country" as well as those specifically affecting Negroes, and declared that price control, extension of social security, postwar employment, postwar housing, and friendship for labor would be important items in judging candidates and parties.

"We insist upon the right to vote in every state, unrestricted by poll taxes, white democratic primaries, the gerrymandering of districts, or any other device designed to disfranchise the Negro and other voters," the statement declared.

A demand for forthright action against the evils of lynching and mob violence was incorporated in the statement, together with a request that the cloture rule be adopted in the Senate to permit action on the anti-poll tax bill. The statement also called for the continuation and expansion of the work of the Fair Employment Practises Committee after the war.

Also demanded was an end to imperialism and colonial exploitation.

The statement condemned segregation of, and discrimination against, Negroes in the armed forces and declared: "The policy of the present Administration with reference to the Negro in the armed forces is bad in principle and has failed. Any party which hopes to win the support of Negroes must adopt a new and democratic program for their integration into the armed forces including the following provisions:

"(a) Full integration of the Negro into the armed forces without segregation.

"(b) The abolition of quotas by race of the medical corps, nurse corps, technical and all other branches of service throughout the armed forces.

"(c) A vigorous and purposeful program of education in decent and democratic race relations to be carried out throughout the Army and Navy.

"(d) A radically revised Navy program which will include the acceptance of Negroes as commissioned officers, the use of Negroes in general and technical service on seagoing vessels, the elimination of restrictions preventing capable messmen from transfer and promotion out of that service, and the acceptance of Negro women in the WAVES, SPARS, and nurse corps without segregation.

"(e) The abolition of segregation in recreational and other facilities at army posts and naval shore installations as well as the abolition of segregation of blood plasma for the armed services.

"(f) The progressive removal of Negro troops from those areas where they are treated with violence, abuse, and disrespect in the civilian community in view of the demonstrated inability of the federal authorities, military and civil, to cope with such behavior.

"(g) Negroes now largely denied the right to serve in combat forces must be given the same opportunity as others to serve in this field as well as all other branches of the service."

The statement closed by saying: "Negro voters are distrustful of most candidates who come from those states which deny Negroes opportunity to vote and confine them to rigid patterns of segregation and inferior status. No candidate from any section of the country will be acceptable to Negro voters unless he has clearly demonstrated opposition to and departure from the prevailing anti-Negro traditions."

The statement continues: "We hereby serve notice that if either major political party shall nominate for President or Vice President a candidate of vacillating or reactionary character or with an anti-Negro record, it will be vigorously opposed by the Negro vote.

"We repudiate all venal politicians, Negro and white, who attempt for personal profit to 'deliver the Negro vote.' We hereby serve notice that the Negro has come of age politically.

"This statement is designed both to make clear the Negro's present attitude of resentment against the shortcomings of both major political parties and to serve as a guide in measuring the future intentions of parties and candidates. The first test of the honesty of these intentions will be the vote upon the pending poll tax bill and cloture if necessary, and we serve notice on all Senators and their party associates that we will vigorously oppose all Senators who refuse to vote for cloture on this bill. We call upon enlightened labor, church, farm, and other groups to oppose actively the current wave of reaction. We will combine on a minimum program with such enlightened groups. Together those groups constitute a majority of the electorate. Together we will beat back the tide of reaction and build a more decent world now and in the postwar years which can insure a durable peace.

"The Negro voter has not yet chosen sides for 1944.

"His vote cannot be purchased by distributing money to and through party hacks. It cannot be won by pointing to jobs given to a few individual Negroes, although the recognition of the Negro as an integral part of the body politic through the selection of qualified Negroes for appointive or elective offices is included among the Negro's demands. The Negro vote no longer can be won by meaningless generalities in party platforms which are promptly forgotten on election day."

The conference was held at the invitation of the National Association for the Advancement of Colored People. Signers of the declaration were: Elsie Austin, Delta Sigma Theta Sorority; Mary McLeod Bethune, National Council of Negro Women; Dr. R. A. Billings, Phi Beta Sigma Fraternity; Oscar Brown, Chicago Branch, NAACP; Doro Hobday Bryant, National Association Colored Graduate Nurses, Inc.; Judge W liam H. Hastie, NAACP; Dr. D. V. Je son, National Baptist Convention, U. S. Inc., and Alabama Baptist State Conventi Inc.; Carl R. Johnson, Kappa Alpha Psi F ternity; Dr. Rayford Logan, Alpha Phi Alp Fraternity; Z. Alexander Looby, Omega Phi Fraternity; Thurgood Marshall, NAAC George W. Millner, International Longsho men's Association; Leslie Perry, Washingt Bureau, NAACP; Adam C. Powell, People's Committee; A. Philip Randolp Brotherhood of Sleeping Car Porters, a MOW Movement; Dr. Leon A. Ranso Mabel K. Staupers, Colored Graduate Nurs Dr. C. H. Tobias, Social Action Committ Colored Methodist Episcopal Church; A ley L. Totten, Bishop W. J. Walls, Geor L-P Weaver, Beulah Whitby, Walter Whi Dr. Max Yergan.

Boston Nurse Visits Father in Sicily

Lieut. Lucy Bombaci, A. N., of 211 Sar toga Street, East Boston, a member of Paul's Italian Methodist Church, had a ve pleasant experience, a few weeks ago, wh she went from Africa, where she had be serving as a nurse with the American Arm for many months, to visit her father, Anton Bombaci, at Floridia, Sicily. Mr. Bomba is well known in East Boston, where he sided for many years, and especially is well remembered by the membership of Paul's Church, since, as an active memb of the official board, he was of great help the present pastor, Rev. Frank L. Pizzuto.

In Africa, Lieutenant Bombaci missed se ing her brother Virgilio, a soldier in t American Army, who had secured a fu lough to visit her from his superiors. S went to Floridia by plane and was welcome by nearly the whole population of the sma Sicilian town, where Mr. Bombaci has bee acting as an interpreter for the America Army.

According to a long letter she sent h mother, the American nurse was feasted b her numerous relatives. The members of t little Baptist Church were called togethe for a special service for the occasion an presented Lieutenant Bombaci with tw bouquets and a silver writing-set. She r lates in a very happy vein her experience i riding a wagon driven by a mule when sh visited her father's farm. Her nine-day fu lough in Floridia, she says, was somethin she will never forget, for it was full of happ reunions and interesting experiences.

Mr. Bombaci, who is an American citizen went back to Italy for a short visit only, bu he was caught in the net that prevented hi return. His whole family is in America. H has another son, Salvatore Bombaci, who in the United States Navy—another of th forty-one members of St. Paul's Church wh are serving their country in the armed forces. Still another son, formerly very activ in church work in East Boston, is a promi nent physician in Medford.

One of Mr. Bombaci's daughters marrie Rev. Leon Martorano, who served as assis tant pastor in East Boston while studying a Boston University. Mr. Martorano, now United States Army chaplain, was also pas tor of the Italian Methodist Church in Soutl Boston for two years, succeeding Rev. Johr W. Buono, a former member of St. Paul' Church who is now serving an American church in Pennsylvania.

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Beauty, and Pride, and Courage

ERNEST A. MILLER

Robert Nathan has named his latest book "But Gently ay." A strange title! Mr. Nathan takes it from a little em he remembers in a school primer:

> "If there can be a heaven, let it wear
> Even such an air.
> Not shamed with sun nor black without a ray,
> But gently day."

r. Nathan might be called the champion of moderate y. Above all fiction writers that I know, he can take e time element out of time. Read his "Portrait of nnie." And do not overlook "They Went On Tother."

The first thing that arrested me in "But Gently Day" as what is commonly called the "Dedication": "For ephen Vincent Benét—from whom I have so often borwed beauty, and pride, and courage." Really it is not dedication but a gift. Seeing that Benét died last March, amounts to a eulogy.

Let me quote two or three extracts from the poetry of enét and you will see just how he could give beauty, nd pride, and courage to any man. In writing on eorgia, he said:

> Here in the heart of this remembered land
> That holds so much of boyhood for me still,
> The smoky pines in winter on the hill,
> The May who walks with peach-bloom in her hand.

r, writing on "The Sparrow," Benét said:

> And, one thing, Lord—the times are iron now.
> Perhaps you have forgot
> They shoot the wise and brave on every bough,
> But sparrows are the last things that get shot.

id anyone ever tell war's sad story better than that?

And somewhere in Benét I have read two lines that ll of the scientist's cold drive for facts and the philospher's never-ending quest for last things better than anyning I have seen in any other writer:

> The weak flesh contests but cannot stay
> The passionless search for the eternal bone.

Plain to see how Nathan could borrow beauty, and pride, and courage from Benét. How anybody could, for that matter. But Nathan and Benét worked in the same fields. Both wrote poetry, short stories, drama, and fiction. Nathan was a Harvard man, and Benét a Yale man. William Lyon Phelps appreciated the gifts of Stephen Vincent Benét. After "Billy" Phelps's death, somebody said of him: "He kept at eve the simple faith of morn." That might be said of Benét also. And that is one reason why beauty, and pride, and courage might be borrowed from him.

When I read this tribute of Robert Nathan's to Benét at the beginning of "But Gently Day," it occurred to me that here was a summary of a good minister of the gospel. A minister is a man from whom people have a right to expect they may borrow beauty, and pride, and courage. Indeed, is this not a picture of any good man—a teacher, a statesman, a journalist, a merchant, an industrialist? A generation ago it was said that religion was caught, not taught. We grew tired of hearing that, and saying it, but it is forever true.

Not only have we here a full-sized portrait of a minister, but also we have the quintessence of religion. Micah set forth religion with three bold strokes, "What doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Moral beauty, gallant pride, radiant courage. A man who possesses these virtues, and loans them, is truly religious. No matter who he is, or what he does, I would say he is a minister—a life-giver.

The minister should be a man of beauty. Not necessarily in a facial or physical way according to the vulgar canons of good looks, but in the loveliness of his bearing and the Mystery of that Other Presence. Of the most attractive Minister that ever moved amongst men, it was said in prophecy: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Nevertheless Jesus was irresistibly beautiful. In His presence, base thoughts and unworthy motives lost

their power, or turned to springs of grace and charm. Goldsmith's village preacher shed about him the light of true beauty:

> At church with unaffected grace
> His looks adorned the venerable place.

It seems to me that there is no room in the house of God for the superficial and the sensational. Some preachers resort to the loud and the bizarre in order to draw and to hold the people. Such methods desecrate the church, the minister, and the gospel. Beauty is quiet, reverent, mystical, powerful. Let a minister come into his pulpit with a clean soul, a disciplined mind and body, a compassionate heart, a spirit in tune with the Infinite, and no one can withstand the beauty of the divine afflatus that fills the sanctuary. This is what Scripture calls "the beauty of holiness."

No one can rightly say that such beauty is too lifeless, too formal. There is something about a sincere minister and an orderly service that captures the souls of men. The good minister of Jesus Christ is one who enjoys a joke—at the proper time and the proper place. The most effective ministers I have known have been men with twinkles in their eyes. This too is beautiful. The man of God can afford to be cheerful: his optimism is founded on the everlasting gospel.

In the better sense of the word, the minister should be a proud man. He should endeavor to make men proud. Christians should be proud of their redemption, their fellowship, and their destiny. Have you ever noticed how humility and pride are joined in the Beatitudes? "Blessed are the poor in spirit: for theirs is the kingdom of heaven. . . . Blessed are the meek: for they shall inherit the earth. . . . Blessed are the pure in heart: for they shall see God. . . . Rejoice, and be exceeding glad: for great is your reward in heaven." Men of God, haughty, arrogant—never; proud—always. And if the Christian in the ranks forgets his legitimate pride he should be able to borrow from his minister. William Rose Benét said of his brother Stephen after his death: "Stephen had a bright valor in his blood." Ministers must have that "bright valor," that purple pride.

William Benét said also concerning his brother: "a man of strong affections; a good man at a venture." That is courage. How ministers need that! Good at a venture!

To copy from Studdert Kennedy, ministers must be good gamblers. I think it was Stephen Benét who said of Columbus, "He discovered America by thinking it couldn't be there." The minister must go forth on the hypothesis "With God all things are possible." There may be an unpardonable sin: there is no unpardonable sinner. To Moses, Jehovah said, "Certainly I will be with thee"; to Joshua, "Only be thou strong and very courageous." To every minister, the voice of God speaks in the same way. The minister needs courage not only for his own sake but also for the sake of others. In these dark days when the lamps of courage are burning low, flickering out in many hearts, the church and the ministers of the church must have an extra glow of that red flame of courage so that others may borrow from them.

"For Stephen Vincent Benét—from whom I have so often borrowed beauty, and pride, and courage." This may be the best part of Robert Nathan's book, although the book teaches us truly how times have changed during the last generations, and how the virtues of honor and love persist. What Benét wrote of Robert E. Lee might be said of every minister who cultivates and radiates unconsciously the qualities of the acknowledgment of author to another:

> Perhaps you see a man like that go on,
> And then you have to follow.

A Jewish Interpretation of St. Paul

Ralph W. George

It is a matter of unusual interest that the second fourth largest selling works of fiction, as named in cent best-seller lists, reflect the beginnings of Christi ity. "The Robe," by Lloyd C. Douglas, is known thousands as an imaginative treatment of the fate that seamless garment which Jesus wore on the way Calvary. "The Apostle," by Sholem Asch, is an hist ical and romantic interpretation of the career of St. P People generally are thinking about the Christian fa though perhaps in an unconventional manner.

Sholem Asch is not an entirely new figure on American scene. Born of Polish Jewry, he came America, where he received citizenship in 1925. makes his home in Stamford, Connecticut, but Yidd remains the medium of his expression, so that his wo must be translated for most of his readers. His no "The Nazarene," based on the life of Jesus, is regard by many men of letters as the greatest book in its fi ever written. Yet Mr. Asch is the author of other pie of fiction, of which "Salvation" is possibly the m widely read. In this story the author affords a key to own mind by portraying as his hero a Jewish youth w discovers that faith is richest, not when based on obe ence to law, but when founded on a personal relati ship with God.

"The Apostle" is a volume of slightly more than pages. Without doubt it can claim a high place amo the historical novels of all time. It picks up the nar tive of the expansion of Christianity almost at the po at which "The Robe" ends. The Douglas book refle the Gospels. "The Apostle" is a masterly weaving gether of the materials of Acts and the Pauline Epist With a vividness and an exactness which outrival Sc and Cooper, it recreates the life and atmosphere of Mediterranean world in the first century. A pogrom Alexandria, the Damascus Road experience of Paul, full degradation and meaning of the Ephesian worsl of Diana, the personality and mind of Seneca, and, abo all, the burning of Rome through nine days and nig at the command of Nero—all these and much else sides are mirrored with amazing skill and sustain power. The three missionary journeys of this maje campaigner can never again be records of mere a demic importance to the reader who follows th breathless description at the hands of this artist.

The figures who move back and forth on the la pages of the New Testament become very real and man under Mr. Asch's touch. We meet Paul with pear-shaped face, almost bald, epileptic, emaciated, h blind, always driven by some terrific emotional ur always being defeated, yet forever winning victor from his defeats. One of the author's points of geni however, is the manner in which this domineering p tagonist mellows with the passage of the years. In ad tion to the apostle, we come face to face with nea seventy-five other characters—James of Jerusalem; B nabas; Peter, still pliant under influence; Stephen, her in death; Lois and Eunice; Sosthenes; Prisci

:ronly and determined; Stephanas and Timothy; ke and Aristarchus; and a host of others. Nearly all deftly outlined, as if by a sculptor's fine chisel.

Vith striking success, Sholem Asch makes us con- us of the growth of Christianity, and of that tena- is power which made growth possible. The major vement of his action takes place against a back- und of pagan inadequacy. We sense—we almost ell—the loathsomeness of heathen worship. We see unrelieved squalor of Roman poverty, the infamy Rome's politics, the unsoundness of her fiscal and ial structure—all because men had no God who was ghteousness. That decay which became ultimate pro- es the foil for the triumph of Yeshua the Messiah.

Some critics feel that the author found Paul a prob- n as well as a hero. They believe that he pictures the ostle as a divided personality, a schizophrenic, who ieves unity only at his death, as compared with Jesus, ose singleness of inner life was transparent. It is diffi- t for me to reach quite this conclusion. The person- y of Paul, it would seem, is simply a laboratory in ich Sholem Asch is struggling to resolve Judaism and ristianity into a single faith. In so doing he doubtless erlooks a part of what Professor Porter of Yale was ustomed to term "the newness" of Jesus. Neverthe- s we have here a marvelous testimony to the unities these two religions, a reflection perhaps of those larger ights which a global war is thrusting on men's minds erywhere.

Yet Sholem Asch remains a Hebrew. His Judaism nes to rich expression in a notable postscript: "I thank ee and praise Thee, Lord of the world, that Thou st given me strength to withstand all temptations and ercome all obstacles, those of my own making and se made by others, and to complete the two works, e Nazarene' and 'The Apostle,' which are one work; that I might set forth in them the merit of Israel, om Thou hast elected to bring the light of the faith the nations of the world, for Thy glory and out of y love of mankind."

Security—What Is It?

Edward W. Blakeman

Security has become the most binding concept of our eration. In the ancient world, justice was the key to otion and will. Liberty then became the magnetic rd and held its central place for half a century. Today, urity has supplanted both of them.

The word has many meanings. At the bank, security ans tangible assets to guarantee your promise. In state- ft, security is collective and infers a world order backed adequate police. In the councils of labor, security ans insurance against accident, unemployment, and age. If you ask a sociologist about security, he will er to balance or to the adjustment of an organism to social situation. With the minister, in line with the w of prophets, security is a negative term meaning nplacency or absence of zeal. It is associated with in- ference to the dynamic and creative reaches of the self. religion, therefore, the secure person is one who is fall- g below the level of which he should be capable. Yet t of this wilderness of meanings has emerged the cur- nt concept of security.

When those inspired collaborators, Churchill and osevelt, slowly crowded into the abyss of war, sought catch the imagination of prostrate peoples, they prom- ised, in human terms, what Christianity had held out in divine terms, and enumerated freedom of expression, freedom of worship, freedom from want, freedom from fear, and called it the Atlantic Charter. No one, short of the angels, immediately saw what a completely new psychology was to be brought about by that great document. Here, in this mundane concept of security, born out of the grief of depression, plus the pain of war, set opposite the productive abundance of modern industry, man has caught a glimpse of the kingdom of heaven on earth. Scarcity, that Babel of ancient economic voices, tumbled to the ground like a house of cards. To the side of abundance rushed all the gods. From here forward, we shall have to learn how to make money on man's comfort instead of on his discomfort, to sell in an expanding market rather than a shrinking one, to exist in one world, not in warring sectors, and to adjust our daily business upward to our religion instead of our religion downward to our business. The security notion seems to have set human need in the status of a divine right. The Atlantic Charter has pegged it there.

The Question of Sexual Delinquency

In view of the "wide-spread lowering of sex standards," including a "large amount of sexual delinquency involving young girls," the Federal Council of the Churches of Christ in America has appealed to "molders of public opinion" to join in a nation-wide remedial program.

Expressing the conviction that the essential strength and well-being of the nation depend upon the home, the Federal Council, which comprises 25 national denominations with a combined membership of 26,000,000, calls for the "upholding of the highest standards of sex behavior" as a primary essential in the national welfare.

Pointing out that millions of American men and women are unable to serve their country because of the spread of venereal diseases through sexual promiscuity and commercialized prostitution, the statement calls upon "good citizens to press for the enforcement of laws against this treacherous evil."

"Against military foes we spend fabulous sums of money and marshal vast forces. We must face the foe of venereal disease with equal seriousness."

It is proposed that those who engage in commercialized prostitution be rehabilitated and assisted to enter some form of service useful to the nation.

The statement appeals to educators, artists, authors, publishers, the press, the motion-picture industry, the broadcasting interests, and all other makers of public opinion, to "recognize with us a great national responsibility for upholding high standards of conduct in the relations between the sexes."

It calls upon parents and communities to give special attention to those teen-age girls in danger of entering into promiscuous ways or drifting into prostitution, and urges also that men both in and out of the service "be impressed with their own responsibility for the increase of promiscuity and prostitution."

In conclusion, the statement makes the appeal that "understanding of family relationships and loyalty to family ties be universally inculcated, and the religious significance of family life so emphasized that, even out of this world catastrophe of war, secure family life may emerge as a firm foundation for the rebuilding of the world."

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"In Memoriam" and Other Sermons

For twenty-three years Edgar DeWitt Jones has served a single congregation of the Disciples faith in the city of Detroit. His parish is now housed in a beautiful Gothic structure on Woodward Avenue, one of America's most famous streets. This location made him a neighbor of the late Dr. Merton S. Rice, for thirty years pastor of Metropolitan Methodist Church. Dr. Rice, a few months prior to his death, wrote a gracious Introduction to a volume of sermons that Dr. Jones was shortly to publish under the title "The Light on the Lord's Face." The sudden passing of Merton S. Rice prompted his confrère to deliver a moving memorial sermon, "A Man Stood Up to Preach."* So appropriate did this address seem to both Woodward Avenue congregations, and to a host of other friends, that it was made the first message in the projected volume, and its title became the theme of the new book.

Methodists everywhere will wish to read this excellent tribute to one of their pulpit heroes from the lips of another great American preacher. "A Man Stood Up to Preach" is a biographical, appreciative, and discriminating picture of one of our modern giants of action and eloquence. Until a complete biography is available, Edgar DeWitt Jones's address will serve as a noble gateway to the personality of Dr. Merton S. Rice.

This memorable eulogy, however, must not blind us to the merit of the fifteen other sermons in this collection. Dr. Jones is himself unique—the author o twelve volumes, a leader in his denomination, a fo mer president of the Federal Council of Churches, columnist, a traveler, a lecturer, and a civil servant o his state in numerous capacities. The messages he offered are typical of his pulpit ministry, and offer u a cross-section of contemporary American preachin at a high level. Sometimes a text is employed; som times it is omitted. The structure of these utteranc is largely topical. But they are directly persona touching people at the points where life today is sens tive. A notable student of Americana, Dr. Jones e riches his sermons with vivid illustrations from ou history, as well as from that storehouse of moder literature with which he is unusually familiar.

* *A Man Stood Up to Preach.* By Edgar DeWitt Jones. Introduction by the late Merton S. Rice. The Bethany Press: St. Louis. Price, $2.

Seven Leading Questions

Parish and state candidates in the Louisiana Dem cratic primary of January 18 have been asked by th East Baton Rouge Parish Ministerial Association t make known their stand on certain law enforcemen and moral questions. The association has addresse an open letter to the candidates, requesting them t reply on or before December 15. Responses, the lett said, will be publicized, as will failure of any cand date to respond. The letter further points out tha while it is not the association's plan to endorse an candidate, it is attempting to determine those be qualified as officials. The association consists of 4 members representing 37 churches. Seven questio are asked in the letter. They are as follows:

1. Will you, without reserve, aid in the enforcement of those laws which regulate the operation of a saloon?
2. Will you, without reserve, aid in the enforcement of those laws which concern prostitution?
3. Will you, without reserve, aid in the enforcement of those laws concerning gambling?
4. Will you, without reserve, aid in the enforcement of those laws which concern the Sabbath observance?
5. Will you use your influence in keeping intact, without amendments, the present civil service laws?
6. Will you meet with and cooperate with the ministerial committee on social and moral welfare and law enforcement from time to time in the interest of social and moral betterment?
7. Are these problems and pledges in harmony with your past records? If not, will you justify same?

"Sky-Bent"

"Sky-Bent," the "Diary of a Draftee" in book form is apparently on the way to taking a place amon the best-seller books written by service men. Thes letters, from the pen of Lieut. Leonard LeSour U. S. A. A. F., appeared originally in ZIONS HERAL under the caption "One in a Million Me." Alread orders for the book under the HERALD's combinatio offer of a year's subscription to ZIONS HERALD ($2.50 and a copy of the book ($1) for only $3, are reachin the circulation office by practically every mail. Pe sons not desiring to take advantage of the offer ma buy the book outright for $1. "Sky-Bent" will b ready for delivery within one week.

WORSHIPING GRAVEN IMAGES

"Thou shalt have no other gods before me"—so ds the First Commandment. It deserves the mary place, for it is fundamental. The Bible is ed with opposition to idolatry of every kind. Men warned against graven images.

When we moderns think of idolatry we picture the athen bowing down before gods of wood and stone d bronze. Tangible images—these are the idols of r common thought. Sometimes men have enlarged eir thinking and have defined idols in more comehensive terms. Anything is an idol which diverts r attention from the one great Spirit in whom we e, and move, and have our being.

The miser is an idolater. His life is absorbed in ld. He worships it. Some women are so devoted dress that nothing else matters. The bookworm ds his life in his reading habits. He buries himf in the volumes of his library and shuts out the ole wide world of God and man. Here and there e finds a husband or wife who is so "wrapped up" his or her companion as to have no time for any er interest or friendship. "She just worships n"—how many times we have heard that familiar rase!

Position in society has become the idol of many a mber who is willing to sacrifice everything for a le prestige. Many business men bow down at the ar of figures and statistics, of expansion and profits. fice-seekers are often idolaters. They crave power t for service but for personal aggrandizement. In words of Jesus, all these worshipers of graven ages "have their reward." They get the empty ngs for which they have given up the greater ry. They have their idols; they have lost their d. It is difficult indeed for us poor human beings find the true center of life and hold stedfastly to it.

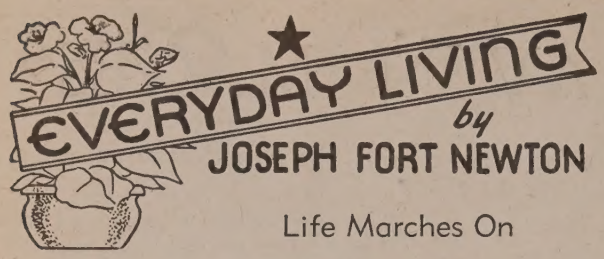
dolatry is the worship of "sticks and stones"; it y also be exclusive devotion to intangible objects values legitimate enough in themselves when propy used. There is a third level of idolatry. Graven ages are symbols of all substitutes for God. In an ellectual and spiritual sense, men of today are setg up false altars, false gods, the work of their own nds. The colossal illustration of the fact is Nazism. ith wicked arrogance, the leaders of modern Gerny have repudiated the fear of God and for it have stituted their own "ideology." They are bowing wn to the graven image of military force. They ve set up a grinning "superman" and have asked to worship *that*. Judgment impends. These idolas will soon find that their substitute has been rned to ashes, from which will be brewed a bitter cup for them to drink. When any man or nation gives up the ideals of truth and justice, of love and brotherhood, and substitutes for them lying and injustice, cruelty and selfishness, the inevitable end is destruction.

We all are in danger of idolatry. The hewers of wood, the cutters of stone, the molders of bronze, are even now at work in this country. We are getting a taste—more than a taste—of power. In the background of our minds, we are beginning to think of America as the savior of the world—and the leading nation. We are thinking of feeding the starving—and of imposing our views and our culture upon so-called backward nations. It is a dangerous time. We may be setting up an altar to Baal. We need to think. We need to pray. "Thou shalt have no other gods before me."

Even the churches need to listen more attentively to the First Commandment. They too are in danger. Professing Christians can make an idol out of organization, out of numbers, out of great stone structures, out of an overemphasized ritualism. They can disregard the still, small voice. They can overlook the reality of God. It is possible for the Christian church so to give itself to man-made revivals of religion or to "glorious reforms" after a fallible human pattern as to miss the will of the Eternal Spirit. "Thou shalt have no other gods before me"—a good text for a prominent position over every pulpit in the land.

In these discouraging days of disillusionment, men are turning to idols. Where do you go in trying times? Some go to prayer, to meditation, to a conference with the Eternal. Some go to the distractions of life; some seek diversion in busyness; some become gloomy pessimists. Graven images! We are told that, in great crises like the one through which we are now passing, we must become "realistic," stoical, grim and determined. Perhaps, after all, God is just a wistful dream of troubled humanity. Possibly through the ages men, unable to bear the stress and strain of life's harsh realities, have invented a satisfying fairy-tale to ease their pain. We must become hard, we are told. We must fortify ourselves by stiffening our own wills. We must get rid of the rubbish of religion and set up a new Dagon—a man-made Dagon.

But in the midst of all these atheistic meditations there is heard the warning echo of a word from the old Book—"Thou shalt have no other gods before me." Let us return to the Living God, the universe's Great Reality, the Father of mankind, before it is too late.



Life Marches On

"May I ask a question?" asks a reader. "It is a rather big order, I know; but in looking over the strange drama of human history, have you found, amid its apparent chaos and cruelty, any evidence of plan or law?

"Do you detect any design, any grand achievement of the human spirit in spite of disasters, any really great advance taking place here amid tragedies and overturnings? For my part, it is hard to find anything of the kind.

"Yet it is difficult for me to think that the world is merely a bog in which men and women trample themselves in the mire. Something magnificent must be taking place here, if we have eyes to see more clearly."

Of course, we cannot see the pageant of the present plainly. We are too close to it, and the speed of events is too rapid, too fluctuating, too complex. But a longer look reveals a trend, a plan, and a prophecy.

If we look into the Bible we discover a divine design for man. Only a few great souls, and a few highly developed groups, have discerned it—yet it is there.

Until recent time, man has never tried to plan his own life on any grand scale. He has "stumbled forward," as Carlyle said; pushed forward, pulled upward—in spite of failure after failure, and appalling wreckages.

The past is littered with the broken ruins of civilizations—monuments of stupidity, or cruelty, or conceit. Yet the failures of humanity should teach us the way we should go, since the wrong way leads to destruction.

"History thunders the laws of right and wrong," said James Anthony Froude, himself a great historian. To which Matthew Arnold added, "There is a Power, not ourselves, which makes for righteousness."

Only, alas, man has a genius of trying every wrong way before he finds the right way to go. In the end he is forced, by his own defeats and failures, to go in the way intended; in short, to go the way God is going.

Yet, frankly, apart from the sense of God, and faith in Him, the story of history is gloomy, or at least ambiguous. Yet if we have that faith, we see that something magnificent is taking place in our human struggle.

Life marches on. The Lord and Giver of Life gives it direction, if we follow His lead—and in the end we cannot go far in any other way.

Churchman Associates

Guy Emery Shipler, Editor, in *The Churchman* (Protestant Episcopal Independent)

It is now eleven years since The Churchman Associates, Inc., was organized. The group was set up on the pattern and with the cooperation of The Survey Associates, which has made possible the publication of the distinguished social workers' journal, *The Survey*. In the same fashion, it would have been impossible to continue the publication of *The Churchman* without the support given the paper these eleven years by our associates.

It is well known that all religious journals, since the turn of the century, have been supported by subsidy of various sorts. It was the conviction of the publishers of *The Churchman* that its freedom must not be jeopardized by accepting financial support—which it often could have obtained—from individuals or groups who would demand some sort of control for unworthy ends. Editorial freedom in the religious press is of particular importance in a day when the secular press has become a big business, and stockholders must be paid dividends. I wish to emphasize that no member of The Churchman Associates has ever made any editorial demands on *The Churchman,* a record of which I am proud, and for which I am grateful. Theirs has been an attitude which represents the finest traditions of free journalism.

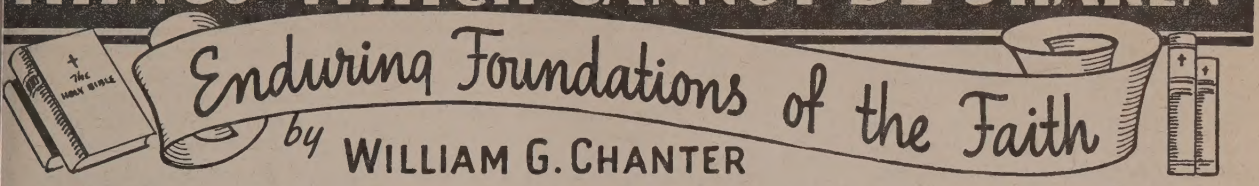
In behalf of those directly responsible for the production of the paper, and in behalf of all of our readers, I give my most cordial thanks to all members of the associates for their loyal and often self-sacrificing support.

We have attempted, especially during the past year or more, to make the paper increasingly interdenominational in character. It is now read regularly by both clergymen and laymen in many communions. I confess that even more interesting to me is the enthusiastic reading of the paper by boys and chaplains in service throughout the world. It had not occurred to me that service men would be excited about any journal known as "religious"—a word which, particularly to younger people, is likely to suggest "piosity." I admit that the paper isn't given to that kind of misrepresentation of religion, though I suppose that occasionally it slips into the columns. The fact is we have sometimes been accused of being "too flippant," possibly because we have leaned over backward to avoid being like the "merely solemn" parsons who, according to Phillips Brooks,—and I agree with him,—"deserve only contempt." I remember a long letter I received from one of our readers which closed with the words, "You ought to be editor of *The New Yorker,* not *The Churchman.*" I thanked the lady for the compliment and expressed the pious wish that the salary of the editor of this journal were more in accord with *The New Yorker* standards. Then I remembered words about "the world, the flesh and the devil" and decided not to apply for a job on that journal.

Church Poll Shows Postwar Concern

According to results of a church-wide poll on postwar issues conducted in Christ Methodist Church, New York City, 209 of 216 persons answering the questionnaire believe "the terms of peace after this war to be of deep Christian concern" and 206 think "our church should participate in building support for a peace based upon Christian principles," while 204 favor "some kind of world organization." The most "no's" were recorded in opposition to the question "Should the United States pledge to the world now that it will associate itself with all other nations of good will in planning a just and durable peace designed to provide for economic and political justice to all peoples as fully and as quickly as possible?" and to the request to "make sacrifices for winning the peace similar to those required for winning the war." The fewest "no's" were registered against pledging the United States to associate itself with other nations of good will to prevent future aggression, and against the possibility that nations "should agree to delegate certain aspects of absolute sovereignty to give reality and strength to a world organization." This question and the inquiry concerning personal sacrifice also produced the most uncertainty in the minds of those who answered. Dr. Ralph W. Sockman is pastor of the church.

THINGS WHICH CANNOT BE SHAKEN



ading the Bible

II. THE BOOK OF NUMBERS: DOES IT SPEAK TO US?

d the Lord spake unto Moses . . . .—Numbers 1:1.

The Book of Numbers opens with this explicit claim to ord a divine revelation to Moses and through him to children of Israel. It has been accepted by the Chris- n church from the beginning of its history as part of its ly scriptures, God's word to His people. But is it true at God speaks today to you and me through the Book Numbers? So much of it is taken up with the details the service of the priests and the Levites in and around tabernacle; so much of it has to do with the popula- n statistics of long-vanished tribes; so much deals with regulation of a semibarbarous society; can it really ve a message for us?

Now, there is only one way to answer that question, d that is to read the book, to read it with the interest d imagination and intelligence without which there can no real reading. If when we do that we find that our arts and minds are stirred, that we are led to think of as lived in the sight of God as well as in the midst of crowd, then we know that here there is a word of od for us. If we are left unmoved, if the interest of the arch with which we began is replaced by the weariness disappointed expectation, then we shall know that umbers has no message for us, and we ought to be hon- enough to say so. But we shall not be honest in saying at unless we have given the book a fair chance to speak itself.

ke ye the sum of all the congregation of the children of Israel, their families, by their fathers' houses . . . .—Numbers 1:2.

Now, as we read, is there not something challenging the idea of a nation assembled in the sight of God, mbered and organized as His people? Is there not mething sublime in the thought of tribe and clan and mily as enrolled to fight His battles? This was the eal held up before Israel by the Book of Numbers— ery household was to be dedicated to God, in every use the great tradition of a race called of God was to treasured by the elders and taught to the youth as the mily's proudest possession, as it was the proudest ssession of the nation.

The church has always held that she has inherited this eal, as the new Israel, the true congregation of God. unded on a new covenant, led by One greater than oses, united in a great dedication of every individual d every family to the holy war against all evil, the hurch Militant moves onward to the city which hath undations, whose builder and maker is God. In the ories of Israel's marches in the wilderness, every gen- ation of Bible-reading Christians has seen a vivid pic- re of the life of the Church, not always faithful, not ways victorious, but never forsaken, girding her people r the long campaign which is not to end until all the ngdoms of the world are the kingdoms of God and of is Christ.

And Moses took the wagons and the oxen, and gave them to the Levites. . . . But unto the sons of Kohath he gave none, because the service of the sanctuary belonged unto them; they bare it upon their shoulders.—Numbers 7:6, 9.

Then again, in what may seem like a very prosaic passage on the division among the Levites of the means of transporting the furnishings of the tabernacle, there comes this verse about the sons of Kohath. To these men was given the high privilege of caring for the ark and the altar. But with this privilege came a special burden, for these holy things could be carried only by human bearers. As we watch these sturdy Levites proudly bowing their shoulders to receive their sacred burdens, we are learning a great lesson, if only our minds are alert. Long afterward the Lord Jesus was to tell His disciples that only they who could share His baptism of suffering and drink with Him His cup of sacrifice could hope for high places in the kingdom of God. The rule that governed the service of the sons of Kohath is an ancient expression of an eternal law of the spirit, a law which we must learn and obey if indeed the service of God's sanctuary is to belong to us as Christians.

At the commandment of the Lord they encamped, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by Moses.—Numbers 9:23.

Is there not something stirring, too, in this summing up of a passage describing God's direction of Israel's march. First of all, note that there is none of that reactionary worship of the status quo which is wrongly called conservatism. No matter how attractive the camping place might be, Israel still looked to the cloud around the tabernacle. The nation was on the march. But neither is there that feverish restlessness which, thinking that only visible, overt activity can mean progress, mistakes movement for accomplishment, and has no patience with the idea of waiting for God's appointed time. Israel is not to move until the sign for the march is divinely given. Second, while these people have a great leader, they know that his greatness consists in his obedience to a heavenly vision, and they know that in that vision they themselves can and must share. They keep the charge of the Lord, looking beyond even Moses to his Master, who alone is their true King.

Surely there is here a message for an age that is always wavering between the worship of any change as a sure mark of advance, and a blind clinging to ancient good long after it has become uncouth. Here is a warning against the present tendency to set up human leaders as objects of worship. The democracies need the vision of the true God, having His tabernacle indeed with men, but still high and lifted up above them, leading by ways in which they can walk in peace if only their eyes are open to perceive the divine Presence. Numbers is a word of God for us, for humanity never had more need of the heavenly vision than it has today. "Where there is no vision, the people perish."

President Daniel L. Marsh of Boston University announces that Dr. Basil Mathews has resigned as professor of Christian world relations at Boston University School of Theology to join the staff of Union College of British Columbia, a United Church of Canada institution located at Vancouver. Dr. Mathews will sever his connection with Boston University at the close of the present academic year.

Miss Josephine S. Fisk, retired deaconess, is a patient at the Palmer Memorial Hospital in Boston, having fallen and broken her hip several weeks ago, only a few days before she had planned to leave for Florida, where she was to spend the winter. Recovery is necessarily slow, but, as would be expected, Miss Fisk remains cheerful under affliction.

Dr. Henry Sloane Coffin, moderator of the General Assembly of the Presbyterian Church in the U. S. A. and president of Union Theological Seminary, New York City, has arrived in Edinburgh, Scotland, where he is the guest of Dr. John Baillie, moderator of the Church of Scotland. Scheduled to deliver lectures at several universities, Dr. Coffin will remain overseas until early in January. His itinerary includes many of the British as well as Scottish churches, and will give him opportunity to talk with Britain's leaders in religious and civic affairs and to study war-time efforts toward cooperation in postwar reconstruction.

Miss Winnifred Runnals has left the staff of College Avenue Methodist Church, West Somerville, after seven years of service as social worker and general assistant, and is now associated with the Frank Stevens School for Boys, located in Swansea. A farewell reception tendered her by College Avenue Church following the evening service on Sunday, November 28, testified to the affectionate regard in which she was held by young and old throughout the parish.

Rev. and Mrs. James E. Wagner of 52 Westminster Road, Newton Center, will celebrate their golden wedding anniversary on December 17. All their children—Alta, William, Eugene, and Hughes—will be present for the occasion with their families, including the ten grandchildren. Dr. Wagner retired from active service in the New Hampshire Conference in 1942, but is now supplying the Washington Boulevard Church in West Roxbury.

Chaplain (Com.) James V. Claypool has returned from overseas duty and is now assigned to the Norfolk Naval Base, Norfolk, Va.

Dr. W. P. King, widely known Southern author, editor, and preacher, was granted the retired relation at the recent session of his Conference, the North Georgia.

Dr. Nehemiah S. Hopkins, veteran Methodist medical missionary in China, was the subject of two front-page special articles appearing in *The Boston Globe* last week, one published Tuesday and the other Friday. The second reported an interview given the *Globe* reporter by Dr. Hopkins after his arrival in New York last week on the S. S. "Gripsholm." Dr. Hopkins, whose home is in Wellfleet, was accompanied on his return to the United States by his daughter, Miss Helen Hopkins. The two left Peking last May and were sent to an internment camp until it was time to board the exchange ship.

Miss Sadie A. Hagen will retire December 31 from the staff of the New England Deaconess Hospital, with which she has been connected for forty-two years, for the last thirteen years in the capacity of assistant superintendent. She will make her home in Newton Upper Falls. Her successor at the hospital will be Mrs. Genevieve Nesby, who comes from Iowa.

In the death of George Fernald, which occurred on Armistice Day, the Methodist Church of South Eliot, Me., lost its oldest member and trustee. Mr. Fernald, who was in his eighty-fifth year, joined the church sixty years ago. He leaves three sons and four daughters, many grandchildren and seven great-grandchildren.

Bishop and Mrs. Frederick D. Leete have taken a small apartment at the Randolph Hotel, St. Petersburg, Fla. First Methodist Church, only a block away, has provided Bishop Leete with a room for his historical collection and work. Between his writing and his preaching engagements, the bishop finds his time pretty well occupied.

Mrs. B. G. Seaboyer, wife of Rev. B. G. Seaboyer, has been ill for seven weeks with sacro-iliac trouble. She was obliged to spend some time in the Melrose Hospital, but returned home on Monday of last week and hopes before long to be able to get around as usual.

Miss Helen M. Dame, who has just retired as secretary to the dean of Boston University School of Theology, was given a farewell dinner on Friday evening of last week at the Boston University Women's Building which was attended by the entire theological faculty and many other of Miss Dame's Boston University friends. The guest of honor was presented with a substantial purse, a folder with personal letters from every member of the faculty and administration at the School of Theology, and thirty-two roses, each symbolizing a year of service at the school. Speakers included Dr. Danial L. Marsh, president of Boston University; Dean Emeritus Albert C. Knudson of the School of Theology; Dr. Elmer A. Leslie, representing the faculty; and Dean Earl B. Marlatt. At the morning chapel of the School of Theology on Friday, Miss Dame's long and outstanding service to the school was recognized by the student body and by the speaker, Chaplain (Lieut. Com.) Carl Knudsen, who is an alumnus of the school. Miss Dame's new address is Box 265, Alton, N. H.

Rev. Robert H. Dolliver, pastor of historic John Street Church, New York City, has been announced as the winner of first place and the Gold Medal Award in the nationwide sermon competition recently conducted by the Edwin Markham Memorial Association, Inc. The subject of the contest was "The Brotherhood Gospel of Edwin Markham: Background of World Peace." Dr. Dolliver's sermon, "The Burden of the World," was the unanimous choice of the board of judges, according to the chairman, Dr. William L. Stidger of Boston University School of Theology. Other winners announced are Rev. Edward F. Allen of Orrington, Me., second place, and Rev. Joseph W. Eller of Assonet, Mass., third. Among the contestants receiving honorable mention are Rev. John W. McKelvey of Philadelphia, Pa., Rev. Allen E. Claxton of New York City, Rev. H. Charles Suter of Daytona Beach, Fla., and Rev. Victor West of Wayne, Neb. The prize-winning sermons are expected to appear in a memorial volume on the Edwin Markham Memorial Award.

Frank C. Dunn has resigned as manager of the Wesleyan Building in Boston, and is succeeded by Rev. Webster H. Powell, who was elected at a meeting of the directors of the Boston Wesleyan Association on Monday of last week. Dr. Powell began his new duties December 1.

Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, will deliver the main address at the observance of the seventy-first anniversary of the founding of Bennett College, Greensboro, N. C., Tuesday, December 14. Mrs. E. L. Hillman of Rocky Mount, N. C., president of the Southeastern Jurisdiction Woman's Society of Christian Service, will speak briefly.

Wesley Copplestone, son of Mrs. Copplestone and the late Rev. J. R. Copplestone, is to be the tenor soloist for the annual performance of Handel's oratorio "The Messiah" by the Handel and Haydn Society of Boston, to be given on Sunday evening, December 19, in Symphony Hall.

Rev. and Mrs. Otis Lee Monson have announced the engagement of their daughter, Margery, to Chief Petty Officer Jack E. Cox, U. S. N., son of Mr. and Mrs. E. J. Cox of Asheville, N. C. Mr. Cox is now a student at the Naval School at Yale. Miss Monson, a graduate of Burdett College, Boston, is now with the United States Employment Service in Willimantic, Conn., where her father is the pastor of the Old Stone Church.

With a dramatic cast of 100 persons, Dr. H. Augustine Smith of Boston University is this month pantomiming the Christmas section of "The Messiah"—previously presented in Philadelphia for three consecutive years—in three different cities, namely, Royal Oak, Mich., December 3-5, Erie, Pa., December 10-12, and Flint, Mich., December 13-16. Dr. Smith's dramatic cast moves in silence on five stages, timed to music climaxes and the final "Hallelujah Chorus."

An annual $1000 Dorr Diefendorf Fellowship in "Religion and Health" has been established at Drew Theological Seminary, Madison, N. J., by Mr. and Mrs. Robert R. Diefendorf in honor of Mr. Diefendorf's father, professor of practical theology and applied Christianity at Drew. The first award will be made in June, 1944.

Casualties among Army chaplains in the present war number 85 to date, according to the office of the Chief of Chaplains. Of this total, 16 have been killed in action, 33 have been taken prisoner, 9 have been wounded, and 1 is listed as missing in action. Twenty-six chaplains have met death from accidents of various kinds. During World War I, 23

ıy chaplains were killed. For the Navy the present war, the total number of ıalties among chaplains is 13, the Chief Navy Chaplains reports. Of these, 5 have ı killed while serving in combat zones, ave been wounded, and 5 are prisoners of . No Navy chaplains were killed in rld War I.

recent effort to secure $1000 in fifteen s to pay the balance due on the repairs de last winter on the parsonage of the l Stone (First Methodist) Church, Willi- ntic, Conn., resulted in the raising of 39, to be paid by the end of December. e appeal was made with the understand- that no pledge should be valid unless the ire amount was raised. Rev. Otis Lee nson is the pastor.

The Home Missions Council of North nerica will hold its annual meeting in the rble Collegiate Church, New York City, ıuary 10-12, with the president, Mrs. Nor- ın Vincent Peale, presiding. Speakers al- dy announced include Leon Henderson, airman of the board of directors, Research stitute of America; Dr. Ellen C. Potter, rector of medicine, New Jersey Depart- ent of Institutions and Agencies; Dr. Niles rpenter, dean of the School of Social ork, University of Buffalo, Buffalo, N. Y.; uard C. Lindeman, New York School of cial Work; and Dr. Henry S. Leiper, nerican secretary of the World Council of urches. The annual reports of the execu- e secretaries, Dr. Mark A. Dawber and ss Edith E. Lowry, will be presented at morning session on Tuesday, January 11.

A radio broadcast by Dr. E. Stanley Jones ll be a feature of the nation-wide obser- nce of Methodist Youth Fellowship Watch- ght on New Year's Eve.

The Sanctuary Crusade at Wilshire Meth- st Church, Los Angeles, Cal., to liquidate bonded debt of $125,000 was successful d the goal reached. Rev. W. Waldo Weller the department of finance of the Board Missions and Church Extension was cru- e director. A total of $60,000 in cash was ured. Ralph Lloyd, whose gift started the cessful crusade, gave a testimonial din- to Dr. Weller at the California Club and, appreciation of his leadership, presented ı with a book inscribed with the signa- es of the executive committee. Dr. Willsie rtin has been pastor of this church, one the largest on the Pacific Coast, for seven- ı years.

Protestantism" is announced as the sub- of the 1943 Annual Conference on Min- rial Training, to be held at Evanston, December 28-31, under the auspices of General Conference Commission on ırses of Study.

welve young men, students in Boston iversity School of Theology, were or- ned on Thursday of last week in the ool's Robinson Memorial Chapel by hop James C. Baker of Los Angeles, Cal. he absence of Bishop G. Bromley Oxnam, hop Baker had sole charge of the service. was assisted by Dean Earl Marlatt and fessors Adolphus Linfield, Elmer A. Les- and Edwin P. Booth. The eleven candi- es for deacon's orders, and the Confer- es electing them, were: Robert J. Ash, o; Glenn Hubert Beck, Ohio; Wendell n Coe, Central New York; Richard Jay hlap, California; Clark States Enz, Ore- gon; Robert Walter Gingery, Indiana; Frederick James Kranz, Illinois; Ralph Wilson Mohney, Tennessee; Clayton Albert Oberg, Northern Minnesota; Harry Edgar Shaner, New England; Robert Blaine Weirbach, Southern California-Arizona. Jack Stewart Boozer, elected by the North Alabama Conference, received elder's orders.

An intensive graduate seminar on "The Direction Our Society Is Moving," for ministers from all sections of the United States, is to be held in Washington, D. C., for three days beginning Tuesday, April 11, it has been announced jointly by Dr. William K. Anderson, educational director of the General Conference Commission on Courses of Study of The Methodist Church, and President Paul F. Douglass of The American University. Because of the nature of the program, which includes group conferences with a number of important governmental leaders and specialists in various fields, registration is being limited to one hundred. Applications are to be made to Dr. Anderson at 810 Broadway, Nashville, Tenn., and will be accepted in the order received. All arrangements for the accommodation of the ministers are being cared for by the university. The inclusive fee for the seminar is fifteen dollars.

Four seminars on the general theme "Race and Religion in Our Social Relations," to be held Monday afternoons at four o'clock at Emmanuel Church, Newbury Street, Boston, are announced by the Interfaith Fellowship of Ministers and Rabbis. Dates, subjects, and speakers are as follows: December 6, "Psychological Sources of Scapegoating," Professor Gordon W. Allport, Harvard: Jauuary 3, "Social Sources of Religious and Racial Antagonism," Professor Talcott Parsons, Harvard; January 31, "The Historical Nature of Intolerance," President W. K. Jordan, Radcliffe; March 6, "What the Minister of Religion Ought to Do," Dr. J. L. McCorison, National Conference of Christians and Jews, and Rabbi Solomon A. Fineberg, American Jewish Committee. Dr. Phillips E. Osgood is president of the fellowship, Rabbi Beryl D. Cohon, secretary, and Dr. Albert C. Dieffenbach, chairman of the program committee.

According to recent figures compiled in Africa, the Methodist Church serving in that land has more than 100,000 members and as many more students in church schools and in probationary classes in the Belgian Congo, Southern Rhodesia, Angola, Mozambique, and in the Johannesburg area of South Africa. These are in addition to members enrolled under British Methodist missions.

With Our Writers

Benjamin R. Barber, Orlando, Fla.; a father whose youngest son was lost more than a year ago with thirteen other officers while flying in Alaska.

Ernest A. Miller, Atlanta, Ga.; a member of the New Hampshire Conference who resigned the pastorate of Central Church, Lawrence, October 1, after twelve years of service, to take the remainder of the year off.

Ralph W. George, Lowell; pastor of Highland Union Methodist Church.

Edward W. Blakeman, Ann Arbor, Mich.; counselor in religious education, University of Michigan.

Under the leadership of Bishop John M. Springer, episcopal head of Methodist work in central Africa, plans are under way to establish a theological school for the training of African pastors for all Africa, and for the formation of an "African Missionary Society" that will extend Methodist missionary activity to "unoccupied territory," near present Conferences, where there are now no missionaries.

A ten-week period of broadcasting time for fifteen minutes on Saturday mornings at 8.30 a.m. has been assigned by Station WMUR of Manchester, N. H., to Rev. Charles C. Chayer, pastor of First Methodist Church, Manchester, who offers a program in behalf of the Manchester Federation of Churches on "Religion Views the News."

Christian Education Conference

From November 29 to December 4, Kansas City witnessed another significant Methodist assembly when, from forty-four states of the nation, 413 registered delegates, together with the entire staff of the General Board of Education of the church, and eight bishops, gave earnest and searching consideration to the many aspects of religious education facing The Methodist Church today.

Rev. Paul D. Womeldorf of Wichita, Kan., retiring president of the conference, called the session to order on Monday eveninf at 7.30, in the Little Theater of the Municipal Auditorium where all the general sessions were held. Bishop J. C. Bloomfield, resident bishop of the St. Louis Area, offered prayer.

Forenoon and afternoon sessions of the conference were attended by all delegates in general assembly, while the evenings were given over to meetings of the six commissions—Children's Work, Youth Activities, Adult Work, Directors in the Local Church, Executive Secretaries and Board Presidents, and the new commission of College Presidents and Professors of Religious Education—under which the conference was organized. Worship services were in charge of Rev. John C. Irwin, with a hymn appreciation hour, at the conclusion of each afternoon session, led by Mrs. Laurence E. Nye. At a business session, Rev. Leon M. Adkins of Schenectady, N. Y., was elected president of the conference, with Miss Florence Teague of Nashville, Tenn., serving again as the secretary-treasurer.

One of the most profitable general sessions was that held in conjunction with the Editorial Division under leadership of Dr. C. A. Bowen, with a critical discussion of all curriculum materials, and such publications as *Highroad, Workshop,* and *The Christian Home.*

Wednesday forenoon the conference was stirred by a challenging address by Dr. Ralph E. Diffendorfer on "The World Christian Community." Highlight statements: "It is one of the educational tasks of the church to save humanity from the reactionary cynicism such as followed the last war. The church must provide the basic humanitarian and social ethic for a better world, founded definitely on the philosophy and religious point of view of a loving God, the idea of the sacredness and value of human personality, and that people are better than things."

Thursday was Bishops' Day, with analytical and constructive addresses by six episco-

(Continued on page 974)

A Signal Achievement

Sunday evening, November 14, at a special service, the Methodists of Claremont, N. H., burned the first mortgage on their beautiful edifice. In charge of the ceremony was the pastor, Rev. Delphas S. Barnett, under whose leadership a debt crusade was launched in October, 1941. Assisting in this crusade were Rev. F. O. Hunt and Rev. A. E. Lowe, members of the department of finance and debt-raising of the Division of Home Missions and Church Extension, and the finance committee of the Claremont church, Alfred Pierce, chairman. Able assistance also was given by Bishop G. Bromley Oxnam, and by Rev. H. D. Hawver, who until May, 1943, was district superintendent, and now is pastor of the Methodist Church at Newton Center, Mass.

BEAUTIFUL EDIFICE NOW FREE OF DEBT
METHODIST CHURCH, CLAREMONT, N. H.

During the debt crusade, contributions were made and pledges secured covering a period of 25 months. Money from these contributions and pledges, and from other contributions that came in during the intervening months, made possible the celebration on November 14, which represents a signal achievement for the Claremont church. The original principal of the mortgage, dating back to April 26, 1930, was $50,000. The principal at the beginning of the crusade, in October, 1941, was $32,801. This latter amount, together with $1931 in other obligations, the two totaling $34,732, was paid in full during the 25-month period.

Principal speaker at the special service was Bishop Oxnam, who took as the basis of his sermon a portion of Paul's Epistle to the Philippians. The bishop also participated in the mortgage-burning ceremony together with the pastor and the following named persons: Rev. Richard Kellogg, district superintendent; Rev. F. J. Andrews, during whose pastorate (1927-34) and under whose leadership the present church was erected; Rev. E. A. Durham, pastor 1934-41, under whose leadership the church carried on courageously; Bert C. Mason, representing the trustees; Alfred Pierce, chairman of the debt crusade and of the finance committee; O. N. Ekberg, president of the Methodist Men; Mrs. C. W. MacDonald, president of the Woman's Society of Christian Service; Mrs. J. A. Frye, president of the Bethany Bible Class; Mrs. W. W. Cameron, president of the Philatheas; Albert Stathers, superintendent of the Sunday school; Earl Carr, president of the Youth Fellowship; and J. A. Frye, secretary of the board of trustees, who brought forward to the chancel the mortgage and note papers.

Following the mortgage ceremony, there was an informal reception in Howe Memorial Hall, with church dignitaries, former pastors, and officials and department heads of the local church participating. Alfred Pierce served as master of ceremonies. Congratulatory letters were read. There were short speeches by Rev. Ernest Brown, Jr., president of the Claremont Church Federation; Rev. F. J. Andrews, Rev. E. A. Durham, Rev. D. S. Barnett, Rev. Richard Kellogg, and Bishop Oxnam.

At the morning service, the sermon was preached by the district superintendent, the Scripture lesson read by Rev. Mr. Andrews, and the pastoral prayer offered by the pastor.

The services of the day were the culmination of thirteen and a half years of struggle, sacrifice, and devotion on the part of a congregation that truly love their church. These stalwart Methodists are determined that, with a great burden lifted, they shall move forward to new victories in fields other than that of finance.

DELPHAS S. BARNETT
PASTOR AT CLAREMONT, N. H.

Leaders' Institute

The New England Conference Woman's Society of Christian Service held a successful Leaders' Institute at Newtonville Methodist Church, November 18 and 19, with Mrs. C. J. Cook as dean and Mrs. Howard M. LeSourd as presiding officer. The classes covered all phases of the woman's work and were well attended by members from all over the Conference.

The special guests at the seminar, who gave inspirational addresses and also taught in the classes, were Jurisdiction officers, Mrs. Fred A. Victor, Mrs. H. W. Detwiler, Mrs. Berryman McCoy, and Mrs. Howard W. Selby; Division officer, Mrs. H. E. Woolever, and the secretary of the Wesleyan Service Guild, Miss M. L. Norris.

A luncheon was served each day by the women of the Newtonville church. Chinese food was served at the banquet Thursday evening and was much enjoyed, as were the impromptu entertainment and the speakers that followed.

FLORENCE A. FOSTER, Rec. Sec.

Delegates Elected

MISSISSIPPI CONFERENCE (C)

General and Jurisdictional Conferences: *Ministerial*—Almos L. Holland, James D. Wheaton. *Lay*—Reuben H. McAllister, Claud W. Williams.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Levi E. Johnson, George W. Williams. *Lay*—Mrs. L. V. Holland, Mrs. Clarie Collins Harvey.

NORTH CAROLINA CONFERENCE (SE)

General and Jurisdictional Conferences: *Ministerial*—J. M. Ormond, R. W. Bradshaw, T. McM. Grant, E. L. Hillman. *Lay*—W. J. Smith, Gurney P. Hood, Mrs. E. L. Hillman, B. G. Childs.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—F. S. Love, H. C. Smith, W. L. Clegg, F. W. Paschall, W. A. Cade, A. S. Parker. *Lay*—W. A. McGirt, M. B. Smith, C. G. Morris, W. B. Cooper, Mrs. W. C. Chadwick, M. J. Cowell.

Reserves to Jurisdictional Conference: *Ministerial*—A. J. Hobbs, L. C. Larkin, J. A. Russell, M. W. Lawrence. *Lay*—R. L. Flowers, A. W. Oakes, Jr., W. N. H. Jones, Josephus Daniels.

UPPER MISSISSIPPI CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—E. F. Scarborough. *Lay*—R. E. Hunt.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—M. J. Stallings, L. M. McCoy. *Lay*—Mrs. G. A. McEwen, Mrs. C. A. Williams.

Reserves to Jurisdictional Conference: *Ministerial*—C. A. Talbert, B. F. Harper. *Lay*—P. W. Tucker, Mrs. E. F. Scarborough.

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/estern New York Letter—

An Achievement in Church Finance

'EW SECRETARY OF CHURCH COUNCIL—CHRISTIAN MISSION ON WORLD ORDER—DELEGATES ORGANIZE

LOCKPORT, N. Y., NOVEMBER 24.—The Buffalo and Erie County Council of Churches as at long last secured an executive secretary in the person of Rev. H. M. Frost of 'ew York City, who has been serving as xecutive secretary of the Christian Commission for Camp and Defense Communities. Rev. Leon B. Randall, superintendent f the Buffalo District, has been acting secretary for nearly a year. Mr. Frost is a member of the Northern Baptist Convention, and erved for some time with the Toledo ouncil of Churches. He begins his work in uffalo January 1.

* *

Buffalo had its "Christian Mission on 'orld Order" in the Richmond Avenue Iethodist Church, Thursday, November 18. 'here was a good attendance, and a fine rogram with Professor John Bennett of 'nion Seminary, Dr. Roswell P. Barnes of ie Federal Council, Dr. Gordon Sisco of ie United Church of Canada, and Congressian Walter Judd of Washington, D. C. A reat deal of interest was manifested in the resentations. The whole conference was well lanned, and the devotional periods led by uffalo ministers were thoughtful and upfting. Men attending morning and afterpon sessions were predominantly ministers. 'he evening session, of course, was largely tended when Congressman Judd spoke.

* *

One of the remarkable achievements in urch finance in the city of Buffalo has been ie indefatigable work of the pastor, Rev. T. arland Smith, and people of University Church. A $60,000 indebtedness was incurred back in 1926 when the church was erected. Since last January, $25,553 has been raised, and on Sunday, November 14, Bishop Charles Wesley Flint celebrated the burning of the mortgage, as well as his own sixty-fifth birthday. A committee of eighty people has been working arduously to make this debt-clearing campaign such a notable success. Suitable ceremonies, with the sermon by Bishop Flint, marked the day to make it an historic milestone in the work of University Church in a thickly populated section of the city.

* *

Friday, January 14, will be the date of Genesee Conference's "Bishops' Crusade." Time and place have not yet been announced.

* *

The delegates elected to the General and Jurisdictional Conferences are having an organization meeting at Batavia on November 30. Other meetings will follow, as well as a conference with the delegations of other Conferences in the Syracuse Area to consider such interests as the continuance of the Area, when voices from afar are so sure that the number of Areas in the Northeastern Jurisdiction can be reduced. Syracuse Area, with one of the finest records in World Service giving throughout the church, will be heard on that question. PAUL MORRISON.

Why Not a Christmas Gift?

To the Pension Fund of the New England Conference

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Anniversary at Trinity, Lynn

Trinity Methodist Church in Lynn celebrated, the week of October 31 to November 7, the seventieth anniversary of the appointment of its first minister, Rev. Alonzo Sanderson.

During the summer months, several rooms in the church were redecorated, which gave the edifice an attractive appearance. Sufficient money was raised to take care of the total expense.

Sunday, October 31, Rev. LeRoy W. Stringfellow, pastor of Trinity Church, 1915-19, and now a district superintendent in the New Hampshire Conference, preached at the morning service.

Tuesday evening, November 2, the young people of the church assembled in the vestry for an entertainment.

Thursday evening, November 4, three hundred members and friends gathered for an informal reception, followed by a catered dinner in the church dining room. The former pastors returning were Rev. John Mason, Rev. Harry G. Butler, Rev. J. Lester Hankins, and Rev. Willard C. Arnold. Letters were read from Dr. Stringfellow, Rev. Everett L. Farnsworth, and Rev. Stephen J. Callender. Attorney Kendall A. Sanderson, grandson of Rev. Alonzo Sanderson, gave the principal address of the evening. Mrs. Florence F. Woodfall and Mrs. Margaret Dwinell, who united with the church during the ministry of Mr. Sanderson, were honored by the assembly.

The final Sunday, November 7, Rev. John C. Wingett, district superintendent of Lynn District, was the preacher.

Rev. Mason W. Sharp is the pastor of the church.

"Crusade" Speakers

Announcement has been made of the speakers assigned in "The Crusade for a New World Order," under the auspices of the Council of Bishops of The Methodist Church. Meetings in the New England and east coast states are as follows:

Monday, January 10, Bangor, Me.; Tuesday, January 11, Worcester, Mass.; Wednesday, January 12, New York City; Thursday, January 13, Albany, N.Y. At all these meetings, Bishop Arthur J. Moore will make two addresses—one on "A Christian World" and one on "The Prince of Peace," the latter being the closing address of the day—and Bishop Lorenzo H. King will speak on "A Christian America." At the New York City and Albany meetings, Bishop G. Bromley Oxnam will speak on "The Coming Peace"; Bishop Francis J. McConnell will speak on the same subject at the Bangor and Worcester meetings.

Monday, January 10, Elmira, N.Y.; Wednesday, January 12, Syracuse, N.Y.; Thursday, January 13, Rochester, N.Y.; Friday, January 14, Buffalo, N.Y. The speakers at all four meetings will be Bishop J. Ralph Magee on "A Christian America," Bishop Robert E. Jones on "The Prince of Peace," Mrs. J. D. Bragg on "A Christian World," and Bishop W. Y. Chen on "The Coming Peace."

Monday, January 17, Scranton, Pa.; Wednesday, January 19, Philadelphia, Pa. The speakers at these meetings will be Bishop Clare Purcell on "A Christian America," Dr. Willard G. Cram on "A Christian World," Bishop F. J .McConnell on "The Coming Peace," and Bishop William W. Peele on "The Prince of Peace."

Monday, January 24, Erie, Pa.; Wednesday, January 26, Pittsburgh, Pa.; Thursday, January 27, Washington, D.C.; Friday, January 28, Richmond, Va. The programs will be opened in these cities by Mrs. J. D. Bragg

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of the Woman's Division of Christian Service, speaking on "A Christian America." She will be followed by Dr. William F. Quillian on "A Christian World," Bishop W. Y. Chen of China on "The Coming Peace," and Bishop Paul B. Kern on "The Prince of Peace."

Christian Education Conference

(Continued from page 971)

pal leaders of the church. Bishop W. C. Martin, giving a bishop's appraisal of the work of the Conference Board of Education, stated that the success or failure of educational work was best registered by what happened in the local church, and that statistics, rightly used, constituted a fair barometer of interest and action. Bishop W. E. Hammaker, speaking on some needed developments, urged wider use of audio-visual aids following the war. Bishop J. H. Straughn, discussing some important methods, pleaded for a universally accepted authority in Protestant Christian teaching, "so that among all the many voices there may be *a* voice," and that Christian education stress the important matter of personal and individual redemption.

In one of the most thoughtful messages of the conference, Bishop A. P. Shaw, in addressing himself to the subject of Christian education in the solution of social problems, stated that Christian education must be a combination of doing and becoming—the development of all life toward a full Christian character. Social problems can be solved only by a full process of education emphasizing the value of, and respect for, human personality. Unusually prolonged applause followed Bishop Shaw's address.

Bishop W. W. Peele, speaking on some needs of education in the local church, pointed out that, in the last two decades when our physical facilities for education have been increased, our enrolment has steadily declined. Emphasis on religious education now must be people-centered, to guide individuals into a vital religious experience. Bishop J. R. Magee brought to the conference a consideration of the many government activities in behalf of child welfare, and pointed out that the relationship of the educational program of the church to such activities and agencies was to infuse the moral and spiritual emphasis not otherwise provided. At the closing session Friday forenoon, Bishop G. Bromley Oxnam gave his address on the Bishops' Crusade.

In summarizing and evaluating the emphases of the conference, as gathered from the addresses and discussion periods, three points especially stand out:

1. That there is need now above all else to emphasize the importance of religious practise in the home, and to call the home to face its major responsibility in moral and religious education.

2. That the educational, as well as the entire religious, enterprise of the church must redefine its goals and objectives in terms of a positive and aggressive evangelism, stressing above all else the redemptive element in individual and personal relationship to the purposes and will of Almighty God.

3. The uncompromising conviction that the gospel of Jesus Christ, accepted and applied, is the solution to the world's woes and ills, and that the church must not relax its task until the Christian ethic is established throughout the earth, making of all the earth's races one family in recognition of the fatherhood of God and the brotherhood of man.

Following the adjournment of the general conference sessions, executive secretaries and extension secretaries and directors held a two-day meeting under the leadership of the executive secretary of the General Board, Division of the Local Church, Dr. John Q. Schisler, for a further consideration of the emphases growing out of the general sessions. ELMORE BROWN.

Evangelism Recommendations

The Commission on Evangelism of the New England Conference met recently at Worcester and organized with Rev. Francis W. Brett as chairman and Rev. Joseph Belcher as secretary-treasurer. The following recommendations were adopted:

1. That churches and pastors cooperate with the lay leaders in their preparation for and observance of Laymen's Sunday, stressing the subject of evangelism and, if possible, having a layman speak in every pulpit.

2. That the district superintendents arrange for an exchange of pulpits on some Sunday between January 1 and February 20, and that the pastors who exchange preach on evangelism.

3. That the district superintendents in their visits to the churches bring the evangelistic responsibility to the attention of the officials and people.

4. Believing evangelism to be the chief business of the church, the commission urges upon all the pastors the holding of evangelistic meetings of some type, either in their churches or in the homes of the people.

Springfield District Letter

★

CHARLES W. JEFFRAS, Superintendent

Changing war conditions and scarcity of ministers have made acute the problem of supplying pastoral leadership to the smaller churches. Conference closed last May with six churches on the district left to be supplied. Since then an unusual number of changes have had to be made, all of which have been noted in the HERALD as they have occurred.

At the present time two federated churches are without pastors, Wilbraham and Bernardston. They are now hearing candidates. Williamsburg, which has been linked to Easthampton for the past several years, is not to be supplied, since an appointment can hardly be justified longer. Three deaths in the membership this last year meant a thirty per cent cut in the membership. There is nothing to do but to close this church at the next session of the Annual Conference. Twenty-five years ago this church had an active membership of only forty. Ten years ago that membership had dropped to thirteen. Today less than half a dozen can be counted. The church is scarcely justified in putting missionary money into this project which no longer offers any promise of development.

The parsonage at Florence, which for a number of years had not been used by the pastor, is now opened again as the parsonage. Mrs. Laura W. Frangiamore, the supply pastor, now occupies it and is giving a more intensive cultivation to this field than it has known for years.

Morris R. Burroughs, the capable assistant at Trinity Church, Springfield, for several years, resigned this fall to enter the teaching profession. Miss Edith M. Jordan who served Elm Park Church, Scranton, Pa. for six years, has succeeded him.

Fairview Church and its pastor, Rev. Arthur W. Newcomb, are to be congratulated upon the coming celebration of the fiftieth anniversary of the church. The outstanding feature of this celebration will be the burning of the mortgage on December 5. Two years ago this church was burdened with a debt of $12,500. Two campaigns, one following immediately upon the other, have completely wiped out this debt. This church now possesses, debt free, a fine brick structure in excellent condition. It stands as the only Protestant church in this section, and has, there is reason to believe, a bright future.

First Church, West Springfield, recently dedicated its new organ, having completed a special campaign for necessary funds to pay for it. Under the inspiring leadership of the pastor, Rev. Arnold R. Lewis, this church is growing back to its former strength. A combination of the depression and the destructive flood in that section in 1936 almost drove this church into collapse.

There has been an active district program this fall. Following Laurel Park, which called out the best response of the people seen in years, the Ministerial Training School at Wilbraham claimed the interest of many of the pastors. The enrolment at the school this fall reached 100, an increase of 18 over the year before. This school serves the pastors of the New England and New England Southern Conferences.

The District Institute Commission has planned institutes for the three subdistrict Youth Fellowship groups which are now being carried on with good attendance. The District Educational Staff has promoted its work through conferences and information mailed to the churches. The fall meeting of the District Methodist Fellowship secured a response of 150 persons at the banquet held in Mittineague, which was addressed by Dr. William L. Stidger. The afternoon and evening sessions of the District Conference were well attended. Two hundred persons sat down to supper at Wesley Church, Springfield. Three hundred fifty heard Bishop G. Bromley Oxnam following the supper.

The end of the series of first quarterly conferences is in sight. Financial conditions are good. The spirit of the churches is wholesome. In every one of these conferences the Bishops' Crucade has been stressed. The interest in and response to the challenge of

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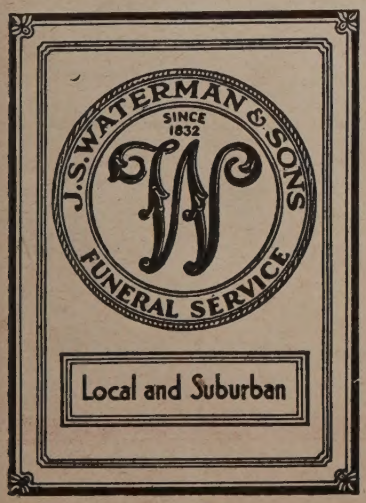

Church Register

HERALD CALENDAR

Florida Conference, High Springs, Bishop L. H. King, December 9
Universal Bible Sunday, December 12
Council of Bishops, Princeton Inn, Princeton, N. J. December 13
Student Recognition Day, December 26
Annual Conference on Ministerial Training, Evanston, Ill., December 28-31
University Senate, Cincinnati, Ohio, January 10
Association of Schools and Colleges of The Methodist Church, Cincinnati, Ohio, January 11

BOSTON-LYNN DISTRICT METHODIST PREACHERS' MEETING—Monday, December 13, 10.45 a.m., Wesleyan Hall, 581 Boylston Street. Speaker, Dr. Lynn Harold Hough, dean of Drew Theological Seminary; subject, "A Christmas Message for Our Day."

A BOOK FOR AFRICA?—Does any reader have a copy of Garrison's "Introduction to the History of Medicine" which he would be willing to give to the Board of Missions and Church Extension (150 Fifth Avenue, New York 11, N. Y.) for use by Dr. Arthur L. Piper, veteran Methodist medical missionary in Kapanga, Belgian Congo, Africa? The book is out of print, but is urgently needed by Dr. Piper in his work of training young African men as hospital assistants. If you have a volume to give, please write R. A. Hasemeyer at the Board office.

Books Just Received

Together We Build America. By John R. Scotford. Friendship Press: New York. Price, 25 cents.

Tarbell's Teachers' Guide, 1944. By Martha Tarbell, Ph. D., Litt. D. Fleming H. Revell Company: New York. Price, $2.25, postpaid.

The Recovery of the Historical Paul. By Robert Martyr Hawkins, D. D., Ph. D. (Edin.). Vanderbilt University Press: Nashville, Tenn. Price, $3.

More Parables for Little People. By J. W. G. Ward, D. D., Litt. D. Fleming H. Revell Company: New York. Price, $1.50.

The Varieties of New Testament Religion. By Ernest F. Scott, D. D. Charles Scribner's Sons: New York. Price, $2.75.

Bits of Fun

Friends delighted me recently by telling me of a little girl in their home who, having seen a cat carrying her kitten with her mouth, was later found solemnly trying to pick up the kitten in the same "proper" way. But has even the gentlest child got the same tender-firm bite?—"LUDGATE," in *The Christian World,* London.

Billy: "Do you like paper towels?"
Bobby: "Oh, they're all right, but you can't get the dirt off without getting your hands all wet."—*Exchange.*

The official newspaper of Camp Livingston, La., recently undertook "to explain the more subtle meanings of the language of official communications," thus:
"You will show him every courtesy" means: His uncle is a general.
"You will take necessary action": It's your headache now.
"You will remember": I have forgotten.
"For your immediate action": Do something quick, before we both get in trouble.—*Christian Science Monitor.*

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Legal title: TRUSTEES OF BOSTON UNIVERSITY

Boston University is one of the leading universities in America, both in size and in academic achievement.

It was founded one hundred four years ago (in 1839) by Methodists, the original purpose being to train men for the ministry. Thirty years later—in 1869—it was chartered as Boston University, three leading business men of Boston becoming its founders. It was at that time changed into a general university, the chartered purpose being effectually "to promote virtue and piety, and learning in the languages and the liberal and useful arts and sciences."

Although the charter made Boston University non-sectarian, yet it has always been recognized by the Methodist Church as a "church-related" institution.

Its School of Theology has a distinguished record. Twenty-six of its graduates have been elected Bishops, and thousands have become leading pastors, missionaries, college and university professors and presidents, religious journalists, and achievers in every other field of Christian service.

Its School of Law has an equally honorable record. Five hundred and seventy-seven men trained in this School have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices, including chief justices, of several other Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

The same story of excellence can be told of all the other Departments of the University—the School of Medicine, the School of Education, the School of Social Work, the College of Liberal Arts, the College of Business Administration, the College of Practical Arts and Letters, the College of Music, Sargent College of Physical Education, and the Graduate School.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

At the present time, Boston University is rendering its optimum of war service to our country. It has been approved by the Army not only for the basic engineering course which many institutions have, but also for the highly specialized "Foreign Area and Language Program." It is one of some twenty institutions in the entire country so approved. The School of Medicine is filled with future physicians for both the Army and the Navy. Eight hundred carefully selected young men in uniform are enrolled in Boston University in these various courses.

But notwithstanding its war service, Boston University continues to be an educational institution. It has several thousand civilian students. Quality in education is its emphasis, whether for military or civilian purposes.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the *"Federation Interalliee des Anciens Combattants"* at Warsaw, Poland.

The University's location in the heart of Boston, "the Athens of America," provides it with an atmosphere congenial to scholarly pursuits. Famous patriotic, historical and literary shrines stimulate the intellectual appetites of the students.

Boston University invites you to establish within it memorials to loved ones. Write to the President for information concerning memorial endowments and new buildings. Write also for catalogues and for information of a general character.

DANIEL L. MARSH, *President*

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